

soon became obvious to his peers, and he rapidly rose to the presidency of the state association. From there, he quickly earned the trust of the NAHU leadership and assumed new responsibilities and opportunities to serve across the country. With his experience has come the wisdom to know that to lead, which he says is "influence—nothing more, nothing less," to serve the needs of others.

In these difficult times, Mr. Speaker, we will be called upon, in many small ways, to do great things for our country. Under Bynum's leadership, I believe we can count on the expertise and support of NAHU and its membership. The Sixth District of North Carolina is proud to say that one of its own—Bynum Tuttle—is the new president of the National Association of Health Underwriters.

100TH ANNIVERSARY OF THE
CAPUCHINS IN GUAM AND HAWAII

HON. ROBERT A. UNDERWOOD

OF GUAM

IN THE HOUSE OF REPRESENTATIVES

Wednesday, October 17, 2001

Mr. UNDERWOOD. Mr. Speaker, I would like to congratulate the Capuchin friars of the Province of Star of the Sea as they celebrate their centennial anniversary of Capuchin presence in the Pacific. For the past 100 years, Capuchin friars have tended the faithful in our area through mission work, construction of churches, administration of parishes, establishment of parochial schools and the promotion of language and culture.

This extraordinary religious community trace their origins from the Order founded in the twelfth century by St. Francis of Assisi. Known as the Franciscans or the Order of Friars Minor, this group of mendicant friars had grown into a large, complex institution by the sixteenth century. Some members came to seek a lifestyle closely resembling the one lived by St. Francis himself and were gradually drawn together to form the distinct branch of the Order we now know as the Capuchins.

Many of the first Capuchins were attracted to contemplative prayer in hermitages, which they soon combined with traveling and preaching. During the sixteenth and seventeenth centuries, Capuchin friars came to be known as some of the most effective preachers and missionaries the world had ever seen. In their preaching, they refrained from artificial oratory and set forth their message with simplicity and directness which came from the heart. In accordance with the example set forth by St. Francis, the friars also became endeared for their all-embracing charity.

At present about 12,000 members of the Capuchin community live and work in every part of the world. One third of the friars tend to the faithful in underdeveloped countries. In the words of Pope John Paul II, the Capuchins live "a truly brotherly life based on simplicity and evangelical charity, open to the meaning of the universal brotherhood of all people and indeed of all creatures."

The arrival of the Capuchins on Guam in 1901 signaled an unprecedented growth and restructuring of the island's church and administration. At the time, Fr. Jose Palomo, the first

Chamorro to be ordained to the priesthood, was the sole Catholic cleric on the island due to the eviction of Spanish Augustinian Recollect priests in 1899 following the American takeover of Guam. Fathers Luis de Leon, Vicente de Larrasoana and Brother Samuel de Aparecida, former missionaries to Yap and the Palauan Islands, came to Guam to assist Father Palomo.

The Catholic church administration on Guam further developed and members of the Capuchin community were called to serve in a number of important positions. In 1911, Guam was raised to Apostolic Vicariate under its first resident bishop, Bishop Francisco Villa y Mateu, a Spanish Capuchin. As with Bishop Villa, the succeeding Apostolic Vicars were also to come from the Capuchin community. When Guam was raised to the level of Diocese in 1965, another Capuchin, Bishop Apollinaris Baumgartner, was named the first Bishop of the newly created Diocese of Agaña. Earlier in 1945, Bishop Baumgartner became the first American bishop appointed to serve on Guam. Succeeding Archbishop Felixberto Flores, who was the first Chamorro bishop, Father Anthony Apuron, became the first local born Capuchin to be appointed Auxiliary Bishop in 1984. He would be named Archbishop of Agaña in 1986.

Since their arrival in 1901, the Capuchins have maintained their presence and consistently served the faithful on Guam. Father Roman Aria de Vera, who arrived on Guam in 1915, published a number of books on the Chamorro language and became the foremost authority on the subject at the time. In 1918, the Capuchin friars were called on to assist the sick and the dying when an influenza epidemic ravaged the island. Guam was briefly left without the guidance of the benevolent friars during the Japanese occupation during World War II when the local Capuchin community was exiled to Japan in 1942. They were returned and welcomed back to the island in 1945 after the U.S. liberation.

The 1950s saw the construction of St. Fidelis Friary, the community's home in Agaña Heights, and their assumption of control over Fr. Duenas Memorial School, the Guam's Catholic school for boys. By the 1980s, the Capuchin community on Guam was raised to the rank of Vice Province—the Vice Province of the Star of the Sea. They extended their work to the Diocese of Honolulu in 1984. The current total membership of 26 friars comprising of the archbishop, priests and brothers. Thirteen of the friars—half of the membership—are local born.

On Saturday, October 20, 2001, a Mass will be celebrated at Guam's Dulce Nombre de Maria Cathedral-Basilica to honor the centennial anniversary of Capuchin presence in our area. Representatives from Rome and several provinces of the Capuchin community will be in attendance. Through mission work, the administration of schools, parishes, and the archdiocese itself, Capuchin friars have made tremendous contributions to the physical and spiritual growth of our island. Mr. Speaker, I would like to take this occasion to commend and congratulate the Capuchin community and the Vice Province of the Star of the Sea for their excellent work and wish them the best in the years to come.

FREEDOM TO TRADE ACT

HON. BENJAMIN A. GILMAN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, October 17, 2001

Mr. GILMAN. Mr. Speaker, today I introduce the Freedom to Trade Act, which promotes tolerance, understanding and respect by prohibiting United States nationals, permanent resident aliens, or United States Government agencies from entering into agreements with foreign persons who prevent or inhibit a United States business from undertaking a commercial activity, or otherwise discriminate against the business, on the basis of the religious beliefs, practices or associations, sexual orientation, race, or gender of an individual associated with the United States business. Furthermore, this legislation also prevents US nationals, permanent resident aliens, or US Government agencies from entering into agreements to provide loans, guarantees, credit or other avenues of financing to such foreign persons that discriminate against US businesses for the above stated reasons, in addition to instructing the Secretary of the Treasury to inform the United States Executive Director of each financial institution to use the voice and vote of the United States to oppose any assistance from that financial institution to any foreign person that engages in the aforementioned discriminatory behavior and practices.

The horrific acts of terrorism perpetrated against the people of the United States on September 11th by evil doers who seek to threaten and damage our way of life and a direct affront and attack on our compassion, tolerance and understanding of the vast cultural, ethnic, religious, racial and other diversities that comprise the great people of our nation! In our time of crisis the people of our United States have taken a heightened interest in the importance of protecting human rights. Safeguarding human rights, for all, deserves all the attention we devote to it.

The question of freedom of religion is a matter of deep, personal concern to me. More than just a personal concern, it is one which most Americans share. Freedom from discrimination as set forth in my legislation includes protections of religious beliefs, practices and association are values that are inherent to free people. Our neighbors living in our global neighborhood must share in these values. As recent events throughout the world reveal, not everybody does. We must make certain that the nations of the world share our respect for human rights. The right to religious freedom and to be free of rampant discrimination is something which should never be taken for granted. It is a fragile and precious provision that must be guarded against impositions at all times. This can be done through participation in the work of international organizations and through continuation of an international dialogue on human rights, through teaching tolerance, mutual understanding and through cooperation. For those who choose to discriminate, the Freedom to Trade Act has the teeth to punish the transgressors.

Discrimination and suppression of religious rights is all too common in totalitarian states and regimes. Nations such as China, Iran,